

A. or.

5364



Alp
A. or. 5364

Morrison.

HORACE

TRINITY

POPULAR

and

THE

of

the

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

THE

HORÆ SINICÆ:

TRANSLATIONS

FROM THE

POPULAR LITERATURE

OF THE

Chinese.

BY THE

REV. ROBERT MORRISON,

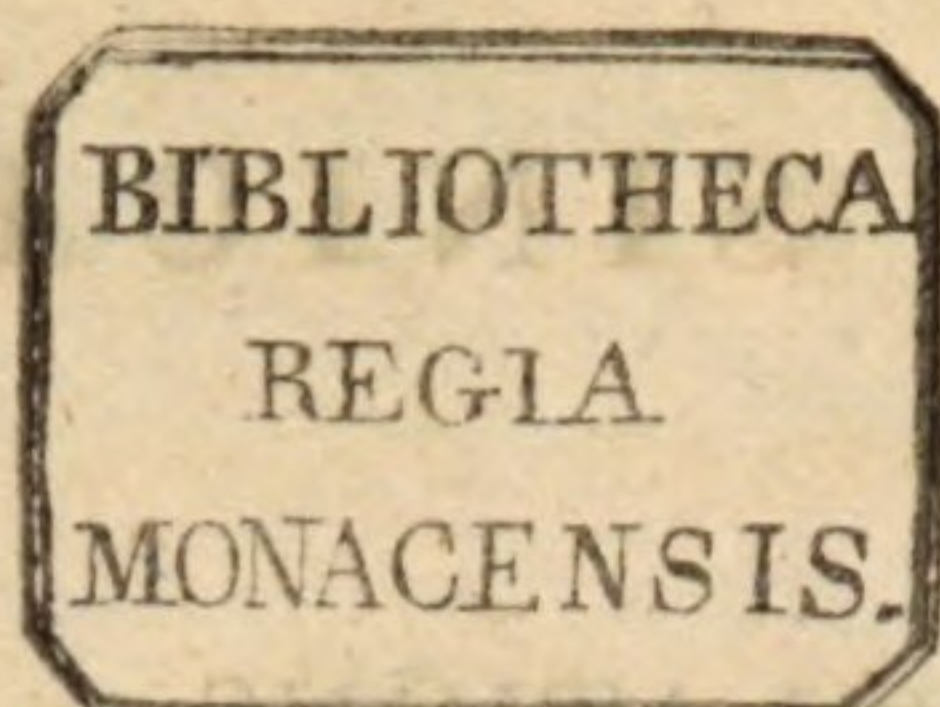
Protestant Missionary at Canton.

LONDON:

PRINTED FOR BLACK AND PARRY, LEADENHALL STREET; J. BLACK,
YORK STREET, COVENT GARDEN; T. WILLIAMS AND
SON, STATIONERS' COURT; AND JOSIAH
CONDER, BUCKLESBURY,

By C. Stower, Hackney.

1812.



BIBLIOTHECA

REGIA

MONACENSIS.

ADVERTISEMENT.

This volume contains a selection from the books which are most generally read by the people of the vast empire of China, and regarded as the elements of morals and liberal knowledge. It is presumed that such a publication will be acceptable to the British public, as contributing a portion of gratification to the attention and curiosity which have been excited, within the last twenty years, with regard to that extraordinary nation. The interest which has been taken in the perusal of the *Ta Tsing Leu Lee*, translated, and so ably illustrated, by Sir GEORGE STAUNTON, cannot fail to attach to this smaller

and more humble, yet not less genuine, exhibition of the literary taste of the Chinese, and what is considered a respectable mediocrity of attainment among them. Their prevailing sentiments are here developed, in documents of unquestionable fidelity ; and no inconsiderable light is thrown upon their characteristic manners, and their general tone of intellect and morals.

The translator, the Rev. ROBERT MORRISON, is a person of established character and talents. With the benevolent design of introducing and promoting scriptural christianity among that astonishing population, which probably comprises a third of the human race, he has devoted the flower of his life ; and has now spent several years, first in England with an accomplished Chinese as his tutor, and during the last five years at Macao, Canton, or other favourable situations, in the assiduous and indefatigable study of the

oral and the written language of China. To his attainments, Sir George Staunton and the gentlemen of the British Factory at Canton, have, on various occasions, borne honourable testimony : and his probity, prudence, and conciliatory manners, in circumstances at all times delicate and occasionally very difficult, have procured him the esteem and confidence of his own countrymen and of the natives with whom he has had intercourse.

Among other evidences of Mr. Morrison's integrity and circumspection, and of his extensive acquirements in the Chinese language, it is a pleasing fact that these qualifications have enabled him to render various and important services to the British agents and officers, in their transactions with a people so remarkable for their jealousy of foreigners, and want of confidence among themselves.

The principal object to which he devotes his zealous and persevering labours, is to produce a correct version of the Holy

Scriptures into the Chinese language. More anxious to render his work faithful, and respectable in the eyes of the well educated Chinese, than to display rapidity of execution, he has not announced any large progress. He has published the Acts of the Apostles, from a Roman Catholic version, improved by his own careful revision; and subsequently the Gospel of Luke, the fruit of his own labour. In the same cautious manner, and constantly availing himself of the aid of a learned Chinese whom he has retained, he is proceeding to the remaining books of the New Testament.

The genuineness and authenticity of the Specimens of Chinese Literature exhibited in the following Translations, are guaranteed by the Directors of the MISSIONARY SOCIETY, to whom they were sent by the Translator, and with whose permission they are now published.

London, June 25, 1812.

CONTENTS.

SAN-TSI-KING; <i>the Three-Character Classic; on the utility and honour of learning</i>	5
TA-HIO; <i>the Great Science</i>	19
<i>Account of FOE, the Deified Founder of a Chinese sect</i>	41
<i>Extract from the HO-KIANG</i>	53
<i>Account of the Sect TAO-SZU</i>	55
<i>Dissuasive from feeding on Beef</i>	65
<i>Specimens of Chinese Epistolary Correspondence</i>	69

N. B. *The brief Literary Notices, and the Notes, are by the Translator.*

TRANSLATIONS FROM THE CHINESE.

The second tract above referred to is called
"The Child's Book." The third is
named "The Thousand-Character
Classic." It contains a thousand characters
every one distinct, yet so arranged as to make

TRANSLATION

OF

SAN TSI KING;

THE

Three-character Classic.

=====

THIS is the first of four small tracts that are put into the hands of children in China. It derives its name from the original having every member of a sentence comprised in three characters. A number of the sentences are made use of in explaining the Four-books of *Kung-fu-tsi*, [Confucius,] whence it becomes useful as an elementary work. The author of this tract is not known; but it is considered as ancient, and excellent in its kind.

The second tract above referred to is called *yeu-hio-shi*—the Child's Ode. The third is named '*tsien-tsi-King*—the Thousand-character Classic. It contains a thousand characters, every one different, yet so arranged as to make perfect sense.

The title of the fourth tract is *Pe-kia-sing*—the Hundred Family Names. Though it contains more than a hundred names, it is a remarkable circumstance that the family names throughout the empire are not more numerous; and that persons of the same surname never intermarry.

By committing to memory and copying these tracts, children are initiated in reading and writing. After them the *Hiao-King*, *Szi-shu*, &c. follow, according to the order mentioned in the course of this tract.

San-tsi King is the most interesting of the four. The "Child's Ode" is addressed to the principle of vanity in the child; fine dress, the admiration of the multitude, and the pomp of rank are made use of to stimulate to exertion. The "Thousand-characters," from their artificial arrangement, are extremely obscure: and the "Hundred Names" are necessarily uninteresting: so that of these tracts this is a favourable specimen.

There are in China a great number of teach-

ers; and the rudiments of learning may be had, in some cases, at so low a rate as two dollars a year; yet, either from the poverty of the people, or from the difficulty of attaining the written language, or from both causes combined, not more than one half of the community are able to read and write. Government supports schoolmasters for the children of the soldiery, but not for the children of the poor, generally. Nor are there any charity-schools supported by voluntary contribution. Indeed, I have not been able to find that there exist any voluntary associations among the people for charitable purposes.

San-tsi King.

In the beginning of man, his nature is good.* The operation of nature is immediate ; of custom, remote.

If not instructed, nature becomes changed. In learning the path of virtue, excellence consists in devoted application of mind.

In ancient times, the mother of the philosopher *Meng-tsi* lived in a neighbourhood, where the boy did not learn ; in consequence of which, through grief, she cut asunder the web which she was weaving.

Tao, who lived at *Yen-shan*, adopted wise plans in the education of five sons, and all became illustrious.

* This is explained as referring to every person at the time of birth.

That father is guilty of a crime, who merely feeds his children, but does not teach them.

That master, who does not teach with due authority, is a sluggard.

The child who will not learn, acts very improperly.

The youth who does not learn,--what will he be good for in old age?

As the rough diamond not cut, never assumes the form of any jewel; so the man who does not learn, never knows fully the noble exercise of reason.

Let every child, at an early period of life, be placed near a master and a friend, and thereby become habituated to good breeding and good morals.

Hiang, at nine years of age, in the exercise of filial piety, warmed the couch of his aged father, and thereby manifested a knowledge of that which is proper.

Yung, at four years of age, was possessed of so much regard to his elder brothers, that he resigned to them a pearl that was given to himself, and thereby shewed that a respect for elder brothers may be very early known.

Filial piety and a due regard to elders, we consider as holding the first place ; the acquisition of knowledge we rank in a secondary place.

A child must first learn the names of things and the art of numbering : as from one to ten, from ten to a hundred, from a hundred to a thousand, from a thousand to ten thousand.

Heaven, earth, and man are three powers. The sun, moon, and stars are three lights.

A prince and minister ; a father and son ; a husband and wife, are three relations.

What are called spring and summer, autumn and winter, are four seasons that revolve without ceasing.

What are called south and north, west and east, are four quarters, corresponding to the centre.

What are called water, fire, wood, metal, and earth, are five original elements.

Benevolence, justice, politeness, knowledge, and truth, are five standard virtues, which cannot bear to be disturbed.

Tao, Ieang, Ku, Mo, Shu, and Isie, are six kinds of grain that are eaten by man.

The horse, cow, and sheep ; the hare, dog, and swine, are six animals on which man feeds.

Joy and anger, compassion and rejoicing, love, hatred, and desire, are seven passions.

Of bamboo, earth, and skin ; of wood, stone, and metal ; of silk and reed ; are made eight musical instruments.

Great-grandfather's father, great grandfather, grandfather, father, myself, son, grandson, great grandson, and great great grandson, are amongst men reckoned nine generations.

The compassion of a father, the duty of a child, the justice of a husband, the obedience of a wife, the goodness of an elder brother, the respect of a younger brother, the beneficence of superiors, the submission of inferiors, the philanthropy of princes, and the fidelity of ministers, are ten virtues, equally binding on all the generations of mankind.

Every one that instructs youth should explain fully what he teaches ; should

illustrate the present and the past, and distinguish clearly the comma and the period.

Every scholar must make a beginning, and proceed from the *Hiao-king* [a work on filial piety] to the *Szu-shu* [the four books]. These contain *Lun-yu*, compiled by the body of *Kung-fu-tsi*'s disciples, who recorded his excellent sayings.

The second of the four books is that of *Meng-tsi*. It consists of seven sections. In these he discourses on reason and justice, and speaks of benevolence and virtue.

Chung-yung, the third, was compiled by *Kung-kie* [said to be the grandson of *Kung-fu-tsi*]. *Chung* denotes not inclining to either side; *Yung*, denotes unchangeable.

Ta-hio,* the fourth, was compiled by *Tseng-tsi*. This work proceeds from the regulation of one's own person, and the government of a family, to the government of an empire.

Hiao-king being understood, and the

* The order in which the four books are now bound and perused is, *Ta-hio*; *Chung-yung*; *Lun-yu*; *Meng-tsi*.

Szu-shu thoroughly digested, the scholar may begin to read the *Lo-king*. These are *shi*; *shu*; *ye*; *li*; *yo*; *tsun-tsieu*; called six classics.* They ought to be discoursed on and inquired into.

Tien-shan, *kuei-tsiang*, and *cheu-ye*, are three divisions of *ye-king*.

Shu-king contains *tien*, *mu*, *hiun*, *kae*, *shi*, *ming*; all profound.

Our ancestor *Ki-kung*, composed *Ti-king*, which illustrates the six standard laws that tend to preserve rule and order.

The two persons called great and little *Tai*, explained the *Li-king*, and handed down the sayings of the perfect men respecting both *Li* and *Yo-king*.

Kuo-fung, great and little *ya*, are four species of odes which ought to be forever recited.

Ya ode when lost was supplied by *Kung-fu-tsi*. He also composed *Tsun-tsien*, in which work, by awarding praise and blame, he separates the good from the bad. There are three comments on this

* Also called *Wu-king* (five classics), the *li* and *yo* being included in one.

classic, viz. *Kung-yung*, *Tso-shi*, and *Ko-leang*.

When the six classics are understood, the ancient *Tsi* may be read, and their important parts collected together, and committed to memory. There are five of them; *Siun*, *Yang*, *Wen-chung*, *Lao*, and *Choang*.

The *King* and *Tsi* being passed through, history may be read. It examines ages as they succeed one another; and by it are known the end and the beginning.

[History commences] from *Fo-hi*, and proceeds to *Shun-nung* and *Hoang-ti*, three emperors who lived in the highest antiquity.

The two emperors *Tang* or *Yao*,* and *Yu* or *Shun*, both governed the empire well, and resigned the throne to worthy persons of their own family; the former to the latter, and he again to *Hia* or *Yin*, who left it to his son *Shang* or *Tang*. Then followed the dynasty *Cheu*, under

* The first word is the epithet assumed on ascending the throne; the second is the proper name.

which were *Wen** and *Wu*, who with the preceding, are called "three kings."

Hia left the throne to his son, and considered the empire as his family. This continued four hundred years, when *Hia's* *She* [guardian deity] was removed.

Tang reduced *Kio*, the last of the dynasty of *Hia*. This dynasty was called *Jhang*, and continued six hundred years, till the emperor *Cheu*, who lost the throne.

The king *Wu*, whose dynasty was called *Cheu*, completely extirpated *Cheu*. This dynasty lasted eight hundred years; a longer term than any other.

When this family fell the court was removed to the eastern part of the empire. The people of this time boasted of the spear and dart, and among them were persons skilled in negotiation.

From the time of *Tsun-tsien* to the time of the general wars, there were five *Pa* [a certain class of leaders], and seven *Hiung*

* *Wen*, the father of *Wu*, was never raised to the throne; the wishes of the people to make him king were only fulfilled in using his name together with that of his son, who actually reigned.

stood forth. *Ying-tsing* conquered the last six, and transferred the empire to his son. *Tsu* and *Han* contested it with him.

Then our great ancestor arose, when the family of *Han** was founded, and continued till *Hiao* and *Zing*, whose throne was usurped by *Wang-mang*.

Next *Kuang-wu* arose. He was called the eastern *Han*. This dynasty continued four hundred years till the time of *Hien*. When *Wei*, *Sho*, *Wu*, three states, strove for the empire of *Han*. They continued till the time of the two *Tsin*. These were followed by *Tsung* and *Tsi*, and these again by *Seang* and *Chin*. Their capital was at *Kin-ling* [*Nan-king*], and they formed the southern empire.

The northern empire had the kings *Yuen* and *Wei* on the east and west.

Yu-wen of the latter dynasty *Cheu*, with *Kao* of the northern nation *Tsi*, continued till the dynasty *Sui*, when the empires

* The Chinese speak of themselves by this dynasty: hence, *Han-jin* (a Han-man) is "Chinese." In the same sense they use, *Tang-jin* (a man of the dynasty Tang); also *Hoa-jin* (an elegant man), and *Chung-kuo-jin* (a man of the middle empire).

became one. It was not transferred beyond the third generation, when it was again lost.

Then *Tang*, our ancestor, arose, who called forth able generals, ejected the distracted family of *Sui*, and became the founder of a new empire.

Thus it passed through twenty generations, for three hundred years; when *Seang* destroyed the reigning prince, and transferred the empire to another. *Leang*, *Tang*, *Tsin*, *Han*, and *Cheu*, are five families for whose different fates there were appropriate reasons.

Now the illustrious *Sung* arose, who received the throne when vacant, from *Cheu*. It then passed through eighteen generations, at which period the north and south empires were united in one.

At that time there were seventeen historical works, which contained an account of the preceding regular governments, and rebellions; whence may be known their rise and fall.

These historians examined and faithfully recorded the truth; and by them past transactions up to the present time, may

be understood as well as if we had seen them with our own eyes.

These things the mouth should recite and the heart consider ; in the morning be found at them, and in the evening be still at them.

Chung-ni [another name for *Confucius*] once called a boy of ten years of age his instructor ; for, of old, even perfect and wise men learned diligently.

Chao, when he held the office of *Chung-ling*, read *Sun-yu*. Though filling so high a situation, he yet learned diligently—so much so, that he never laid the book out of his hand.

In the time of the emperor *Sung*, *Lu-wen-shu* was constantly looking over the books engraven on leaves.

Wu-yao made leaves of the reed bamboo, by paring it thin. Though he did not possess books [as we do], he exerted himself in the pursuit of knowledge.

Sun-king suspended his head by its hair to the beam of the house, to prevent his sleeping over his books.

Su-tsin pricked his thigh with an awl, to prevent his sleeping.

Those persons, though not taught, of themselves rigorously pursued their studies.

Che-yin, when a boy, being poor, read his book by the light of a glow-worm which he confined. And *Sun-kang*, in winter, read his book by the light reflected from snow. Though their families were poor they studied incessantly.

Chu-mai-chin, though he subsisted by carrying fire-wood round the town to sell, yet carefully read his book. At last he became capable of, and filled a public office.

Li-mie, whilst watching his cattle in the field, always had his book at hand, suspended to the horn of a cow. These two persons, though their bodies were wearied by labour yet studied hard.

Su-lao-tsiuen, at the age of twenty-seven years began to exert himself, and read a great many books. He, when at that age, repented of his delay: you, a little boy, should early consider.

Leang-hao, at the age of eighty-two, was permitted to answer the emperor in his palace, and was placed at the head of

all the literati. In the evening of life his wishes were fulfilled, and all spoke of his extraordinary learning. You, a little boy, ought to determine to pursue your studies.

Yung, at eight years of age could recite the Odes. *Li-pi*, at seven years of age could play at chess. These clever and studious boys were called by every one wonderful. You, youths, ought to imitate them.

Tsai-wen-ki could play on a stringed instrument. *Sie-tao-wen* could sing well. These ladies were clever. You, who are a gentleman, ought at an early time of life, to perfect that which is suitable.

Chin-tung, a remarkable lad, was raised by the emperor to fill the office of *Ching-tsi*. He, though a youth, was made a public officer. Do you, youths, exert yourselves to learn, and you may arrive at the same. Let all who make learning their pursuit be as those persons whom we have mentioned.

It is natural for a dog to watch at night, and for a cock to crow in the morning ;

if any one does not learn, how can he be called a man ?

The silk-worm gives forth silk, and the bee produces honey :—the man who does not learn is not to be compared to these insects.

If in youth you learn, in manhood you will be fit for action. You will have access to your superiors, and be able to bestow blessings on your inferiors. Your name will become famous. You will reflect honour on your father and mother, and render illustrious their ancestors and their posterity.

Some leave to their children a great abundance of gold ; I, to teach children, leave a single classic.

There is merit in diligence ; but no profit from play. To avoid it, therefore, you must strenuously exert yourselves.

THE END OF

San-tsi-King.

TRANSLATION

OF

TA HIO;

THE

First of the Four Books.

Szi-shu—the four books, viz *Ta-hio*, *Chung-yung*, *Lun-yu*, and *Meng-tsi*, contain the doctrines of *Kung-fu-tsi*, not written by himself, but retained and recorded by his disciples.

The text of *Szi-shu* is sometimes printed without any comment, and is committed to memory by children. At other times it is printed with a verbal explanation annexed, and which was written by *Chu-tsi*. This also is committed to memory, verbatim. In a third edition there is added to these two, on the same page, a paraphrase, called *Ho-kiang*, “an

United Discourse." This is in the conversation style of a person of education. A fourth edition is called *Hoei-tsan*, and is a synopsis of various commentators.

The following is a literal translation of the text, in which the object is not only to give the ideas, but also the style and manner of the original.

Ta-Hio.

The great science [*Ta-hio*] contains [three things]: a clear illustration of resplendent virtue; of the renovation of a people; and how to proceed to the utmost bounds of goodness.

First, know your object; afterwards determine; having determined, then be firm; be constant; consider well; and finally you will obtain it.

[All] things have an origin and a conclusion; every affair has an end and a beginning. To know that which comes first, and that which is last, approximates to reason.

The prince who, therefore, wishes that illustrious virtue may be understood under the whole heavens, must first govern well his own kingdom; he who wishes to govern well his kingdom, must first re-

gulate his family ; he who wishes to regulate his family, must first adorn with virtue his own person ; he who would adorn with virtue his own person, must first rectify his heart ; he who wishes to rectify his heart, must first purify his motives ; he who would purify his motives, must first perfect his knowledge : knowledge has for its object the nature of things.

The nature and substance of things first exist, and are afterwards known ; if known, the motive will be purified ; after the motive is purified the heart will be rectified ; the heart being rectified, the person will be adorned with virtue ; when the person is adorned with virtue, then the family will be regulated ; when the family is regulated, the nation will be governed well ; when nations are governed well, under the whole heaven will be tranquillity and happiness.

From the Son of Heaven [the Emperor] down to the humblest peasant—to all equally, the adorning of the person with virtue lies at the foundation.

If the beginning be confusion, to ex-

pect regularity in the end, is not accord-to reason.

Sometimes, that which ought to be thick is made thin ; and that which ought to be thin is made thick : but we have no such doctrine.

The section on the right [the preceding section, on the *right* in Chinese books] is what *Kung-fu-tsi* delivered, and was handed down by *Tseng-tsi*.*

He [Tseng-tsi] delivered ten sections which contain his illustration, and which were recorded by his disciples. The old copy was defective and the pages deranged. That which *Ching-tsi*† now fixes, having carefully examined and arranged it in order, is as follows.

Kang-kao [a section of the Shu-king] says “ *Wen-wang* was able to illustrate virtue.” *Ta-kia* [a section of the Shu-king] says “ regard heaven’s resplendent gift, virtue.” *Ti-tien* (a section of Shu-king) says “ able to illustrate virtue.” Each of these understood resplendent virtue.

* The comment says that there is in the preceding valuable relic of *Kung-fu-tsi* one thousand, five hundred and forty-six characters.

† *Ching-tsi* lived about 500 years ago.

The preceding is the first section and exemplifies the use of the sentence "clear illustration of resplendent virtue."

The emperor *Tang*'s bathing vessel had engraven on it, "If one day you renovate yourself, day after day renovate yourself."

Kang-kao says, "Make a new people." The Odes say, "In the nation *Cheu*, though it was old, *Wen-wang* commanded a renovation."

Therefore there is nothing in which the good man does not do his utmost.

The preceding is the second section and exemplifies [the phrase] "renovation of a people."

The Odes say, "Around the royal residence, a thousand miles in extent, is the place where the people remain." The Odes say, "The voice of the yellow bird, remains in the holes of the mountains."

Tsi [Confucius] said "The birds know their place, and shall man not be equal to the birds?"

The Odes say, "The profound king *Wen*--how beautifully and respectfully did he occupy the places which he ought!"

A prince's utmost excellence consists in benevolence ; a minister's in respect ; a child's in dutifulness ; a father's in affectionate regard ; and the utmost excellence of a member of society consists in fidelity :—these valuable qualities were found in the *King Wen*.

The Odes say, “ See yonder, by the banks of the *Ki*, how beautiful and abundant are the verdant trees ! so beautiful was it to behold the learned *Wu-kung*, King of Wei. As the ivory is pared and smoothed ; as gems are cut and polished !—so, how venerable, how determined, and how great was the learned Prince !—to the latest ages he will not be forgotten. As the workman smoothes the ivory, so did he the path of reason ; as the marble is polished, so he adorned himself with virtue. His venerable appearance commanded respect ; his determined conduct [commanded] an attention to justice and propriety—such was the learned Prince ; he will never be forgotten: his eminent virtue, his boundless goodness, by the people who loved him can never be forgotten !”

The Odes say, “ Behold the ancient

emperors *Wen* and *Wu*—princes never to be forgotten ; the virtuous man yet imitates their wisdom and goodness, and like them lays the foundation of families.”

The present comfort of the people is the result of those establishments, of which they were the authors ; the profit that is derived from the cultivation of the earth is also from them. Hence it is that to the latest posterity they will never be forgotten.”

The preceding is the third section and illustrates “ pressing on to the utmost bounds of goodness.”

Kung-fu-tsi * said, “ In hearing law-suits, I am the same as another person ; but I exert myself to prevent them altogether. I do not permit unreasonable and wicked men to accomplish their bad designs. Hereby a proper dread of such actions takes hold of the minds of the people. This is called the foundation of knowledge : this is called the origin of knowledge : this is called the utmost bounds of knowledge.*”

* This single paragraph appears to be the fourth section.

The fifth section, on the right, illustrating the meaning of “pursuing knowledge to the utmost bounds of things,” is now lost. I [Chu-fu-tsi] considered it when at leisure ; and taking the ideas of *Ching-tsi*, I supply that section.

The phrase “pursuing knowledge to the utmost bounds of things,” implies :— If I would perfect my knowledge, it must be by investigating to the utmost, the properties of things. For the mind of man is not without knowledge ; nor is any thing under heaven without [its distinguishing] properties. Only amongst those properties some are not known to the utmost ; therefore knowledge is not perfect.

Wherefore, the *Ta-hio*, when it commences teaching, necessarily sends the learner to every substance under heaven [to obtain knowledge:] for there is nothing, though now known, that may not be still more fully known, by scrutinizing it to the utmost ; till, after long exertion, things become daily more accurately and thoroughly understood, and there will be

* The Commentator says that the latter two sentences are superfluous.

nothing, the knowledge of which will be unattained, with respect to either its external appearance or its internal properties, that which is most minute or that which is more huge. Thus none of the powers of the mind will be unenlightened.

This is what is implied by the utmost bounds of things, and the perfecting of knowledge.

That which is called "rectifying the motives," consists in not deceiving one's self; in hating evil, as we would hate that which is most offensive; and loving goodness, as the highest pleasure. This is called self-enjoyment. The good man must, therefore, attend diligently to the operations of his own mind.

The worthless person, dwelling in retirement, practises every wickedness; there is no evil which he does not indulge in, to the utmost degree. When he sees the good man, he endeavours to conceal himself, or screens his wicked conduct and exhibits what he has of the semblance of goodness. When men see him [acting thus] it is as if they really saw his heart. Of what advantage, therefore, [are his at-

tempts to deceive ?] This is called “exhibiting without what is really within.” Therefore the good man must diligently attend to the operations of his own mind.

Tseng-tsi said “That to which ten eyes are directed, and towards which ten fingers point, how formidable ?”

As wealth adorns and renders comfortable a mansion, so virtue adorns and benefits our persons. When the heart is enlarged, the person is at rest; wherefore the eminently good man must perfect his motives.

On the right is delivered the sixth section, illustrating “the rectifying of the motives.”

That which is called adorning the body with virtue, consists, in first rectifying the heart. If the heart be agitated by anger, it cannot obtain this rectitude: if it be distracted by fear, it cannot obtain this rectitude: if it be overpowered by the passion of love, it cannot obtain this rectitude: if it be oppressed by grief, it cannot obtain this rectitude.

If the heart be absent you may look, and not perceive; listen, and not hear;

eat, and not know the taste of what is eaten.

On the right is delivered the seventh section, and it illustrates “rectifying the heart and adorning the person with virtue.”

That which is called regulating a family, first, consists in, adorning the person with virtue.

He [has not attained it] who loves his relations with partiality; who, when he undervalues any thing or person, is capricious in his dislike; who, when he pays respect to any, is not upright in it; who, in his benevolence, shews partiality; and who shews the same in his carriage to inferiors. Wherefore, to love and know the faults of those we love; to dislike and yet know and acknowledge the excellencies of those we dislike; are things rarely found under heaven.

Hence the proverb; “A man will not know the faults of his own children; nor will the husbandman know that the ears of his grain are sufficiently full.”

This is the state of the person who is

not adorned with virtue, and who is not competent to regulate well his family.

On the right is delivered the eighth section, and it illustrates “adorning the person with virtue and regulating the family.”

In order to that which is called governing a nation, there must first be the regulation of families. Not to be capable of teaching a family, and yet to be able to teach a nation of men!—there is no such thing. Wherefore the eminently good man, without going out of his house, or beyond the doctrines that apply to the regulation of a family, will be able to perfect the instruction of a nation of people. Duty to parents is that by which we should serve a prince; fraternal duty is that by which we should serve superiors; and the regard due to children is that which should be extended to all the people.

The Ode *Kang-kao* says, “[A prince ought to protect and nourish the people] as the mother protects and nourishes an infant. When the artless heart of the infant craves something, though its mother may not discover the very thing that is

wanted, she will not be far from it. A mother does not first learn to nurse a child, and afterwards contract marriage.”

When families are virtuous, the nation will arise virtuous ; when families are yielding and polite, the nation will arise yielding and polite ; when individuals are covetous and perverse, a nation will be reduced to anarchy. Such are the first movements of [political] matters. This is what is expressed by [the proverb] “one word ruins an affair.” One man fixes the state of a nation.

Yao and *Shun* ruled the empire by virtue, and the people imitated them : *Kie* and *Cheu* ruled the empire by violence, and the people imitated them. That which they ordered they did not like to do themselves ; and the people did not obey them.

Therefore the prince must himself practise virtue, and then he may call on others to practise it. He must himself reject vice, and then he may reprove it in others. That what we adhere to ourselves may be bad, and yet we be able to command men that which is good !—We have no such doctrine.

Wherefore the rules which are proper in the government of a nation, are found in the good regulation of a family.

The Ode says, “ The peach-tree how delightful ; its foliage how luxuriant ! So is the bride going to the house of her husband, and entering upon the orderly regulation of her family.” Let there be first the orderly regulation of a family, and afterwards there will be ability to instruct and govern a nation of men.

The Ode says, “ Let there be that which is suitable betwixt elder and younger brothers.” [Be it so ;] and then there will be ability to teach a nation of men.

The Ode says, “ The prince, whose doctrines are without error, exhibits a pattern of uprightness to the four quarters of heaven.” He fulfils the duties of father, of son, of elder and of younger brother ; and then the people imitate him.

This shews that the government of a nation, consists in [the same principles as] the regulation of a family.

On the right is delivered the ninth section, and it illustrates, “ the regulation

of a family and the government of a nation."

That which is called reducing to tranquillity an empire, consists in the government of a state.

Exalt venerable old age, and a nation will arise possessed of filial piety; exalt seniors, and the people will arise with the respect due from younger brothers; exalt the compassionate who commiserate the fatherless, and the people will not rebel. A prince may measure the hearts of others by his own.

That which you hate in those above you, do not inflict on those below you: that which you hate in those below you, do not by it serve those above you: that which you hate in those before you, do not do to those behind you: that which you hate in those behind you, do not do to those before you: that which you hate in those on your right, do not communicate to those on your left: that which you hate in those on your left, do not communicate to those on your right. This is called the doctrine of measuring by square.

The Ode says, "How delightful for a prince to be the father and mother of the

people." To love that which the people love ; and hate what the people hate :—this is called being the people's father and mother.

The Ode says, " Behold that lofty southern mountain, with rocks piled in huge masses, horribly pending. So *Yin*, the sovereign, of threatening, frowning, aspect, is looked up to by the people."

He who has the government of a nation ought not to be negligent. If he oppose the reasonable wishes of his people, the destruction of the empire will be the consequence.

The Ode says, " *Yin*, before he lost the empire, possessed great virtue ; he was able to stand before the most high. We may see in them [i. e. the wicked successors of *Yin*, who were deprived of the empire,] an example, that the great decree is not easy to act up to." This declares, obtain people's hearts, and you obtain the empire : lose the people's hearts, and you lose the empire.

A prince must, therefore, first attend diligently to virtue. If he possess virtue, he will have people : if he possess people, he will have territory : if he possess terri-

tory, he will have property,—and having property, will have wherewith to answer his necessities.

Virtue is first; property last. When the first is placed without and the last within, discord is sown among the people, and you teach them violence. Hence it is that by hoarding up wealth, you scatter the people: but in diffusing property you unite the people.

If the words which you utter be contrary to reason, the answer which you receive will be contrary to reason. If you acquire property by unjust means, by unjust means it will be taken from you.

Kang-kao said, “The appointment of heaven will not continue always; virtue will obtain it, vice will lose it.”

The book *Tsie* says, “The nation *Tsu* does not esteem wealth precious; virtue only is precious.”

Tsin-wen-kung’s uncle *Fan* said, “Those who wander abroad are not valuable; the love of kindred is valuable.”

The book *Tsin-shi* says, “If there be a minister possessed of strict fidelity, he seems to have no other qualification; [i. e. this includes all others:] his mind is en-

larged as if it could contain every thing. When another person possesses ability, he rejoices as if it were his own. When another possesses talent and virtue, his heart loves him, and not only commends him with his lips, but really embraces him in his regard. [Such a man] can protect my son and my son's son, and a whole people. Hence there must arise great advantage.

If, when a man possesses ability, he is envied and hated; if when he possesses talent and virtue, he is rejected and not allowed to enter, it really cannot be endured. Such are not able to protect my son, my son's son, or the people. When [the case is] thus, may it not be said to be dangerous?

Only the virtuous can put away from them such bad persons, and cast them out to the four points of the compass, amongst foreigners; not allowing them to remain in the middle empire. This expresses that the virtuous only can [on just grounds] love men or hate men.

To see a good man and not exalt him, to exalt him and yet not treat him with

respect ; to see a bad man and not reject him, to reject him and not send him far away ; are all blameable.

To love those whom mankind generally hate ; to hate those whom mankind generally love ; is to oppose the nature of man. The judgments of heaven must come down upon such a person.

The prince who has the great doctrine, will by fidelity and truth preserve it ; by pride he will lose it.

To increase the revenue is an important concern. Let those who increase it be many ; and those who consume it be few. For this let the people exert themselves ; and do not call for their services at improper seasons. Be sparing of expence, so will your revenue be always sufficient.

A good man by wealth raises his person, a bad man wastes his person to increase his wealth.

It has never been that a prince loved the exercise of goodness and benevolence, and the people did not love the practice of duty on their part. It has not been that they loved the practice of their duties, and left any work unfinished. It

has not been, that the treasury in such circumstances has been without money in it.

Mung-hien-tsi said, "He who keeps a horse and carriage should not extort hens and swine. He who is in such circumstances as to preserve ice for his use in summer, should not feed cows and sheep. The prince who has a thousand chariots, should not have an avaricious minister. If he has an avaricious minister, he might as well have a thief. Thus a nation reckons, not wealth, but righteousness, its greatest advantage.

If the leaders of a nation set their minds on wealth, they will draw worthless persons about them, will call them good, and will commission them to administer the nation. But judgments from heaven, and distress from man, will come at once ; and then, though they should have good men, they will find it impossible to restore things.

The reverse of this is, for a nation to seek prosperity, not from wealth, but from righteousness.

On the right is delivered the tenth sec-

tion, which illustrates the government of a state and the regulation of an empire.

In all are delivered ten sections: the first four speaks delightfully of the contents of the whole. Afterwards the sixth minutely states the contents of the following sections. The fifth explains the requisites of goodness. The sixth determines what lies at the foundation.

Those who begin to learn ought to apply themselves very diligently. He who reads ought to study closely: he must not say, the subject is near [easy,] and yet slight it.

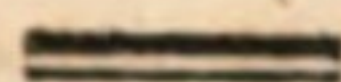
THE END OF

Ta-Hio.

ACCOUNT

OF

FOE.



Foe was the founder of a sect, which in Japan and China now prevails to a great extent. This account of him is translated from a Chinese work, entitled, *San-kiao-yuen-lieu*, "The rise and progress of the three sects," viz. those of *Kung-fu-tsi*, *Foe*, and *Tao-szi*.

The work begins with the life of *Confucius*, and after the accounts of *Foe*, and *Tao*, gives the lives of a great number of subordinate deities.

Foe.

The surname of *She-kia-meu-ni-foe*, [the lord of religion in the middle ages,] was *Chai-li*. His father was the king of *Tsing-fan*. His mother's name was *Tsing-tsing-miao-wei*. When at *Pu*, she bore *Foe*, then called *Teu-sio-tien-kung*: he was also called *Shing-shen-tien-jin*, ["the virtuous, heavenly man:"] and *Hu-ming-ta-szi*, ["the great and illustrious learned man."] He was the restorer of the multitude, and the supplier of that which was wanting. He exhibited his person, every where, as an example.

It is written in the book *Pu-yeu*, that *Foe* was born of the royal family *Chai-li*. He exhibited great wisdom and splendour; and was manifest in every place. Wherever he sat cross-legged, the earth produced the golden *lien* flower. He

walked seven steps to the east, west, north and south ; with the finger of his right hand he pointed to heaven ; with that of his left he pointed to the earth, and speaking with the voice of a lion, said, “ Above, below, and all around there is none more honourable than I.” He was born on the 8th day, of the fourth moon, of the 24th year, of the reign of the king *Chao* ; during the dynasty *Cheu*. On the 8th day, of the second moon, of the 42nd year, of the same reign, when 19 years of age, he begged of his parents that he might be permitted to leave the family, and deliberated with himself, whither he should go. He went and looked out at the four doors, and saw the old, the sick, the unburied and the distressed. In the midst of joy, his heart was filled with compassion. He thought—were but age, sickness and death avoided, it would be well. That night, at midnight, a heavenly person, whose name was *Tsing-kia*, appeared in the middle of the southern window, and stretching out his hand said, “ O prince, the time which you have mentioned to leave your family

is now come ; you may go." When the prince heard this, he was exceedingly glad, and immediately, having passed over the walls of the city, went to the midst of the hill *Tan-te* to cultivate reason. He at first remained three years at *O-lan* and *Kia-lan*, where he found that they were unprofitable places. He was fully convinced that they were bad, and therefore he left them, and went to *Yu-teu-lan-foe* and remained three years. That place, also, he found extremely unfavourable to study ; and being persuaded that it was bad, he left it, and went to *Siang-teu* hill, where he lived with other religionists who were not of his sect ; with them he daily ate hempseed and wheat. Here he passed sixteen years. Hence the Classic says, " without having such intention ; without pointing out [that it should be so] he completely subjected all the other religionists to himself. He first repeatedly tried their depraved arts, and then declared to them the square and expedient [the rule of doing that to others which we ourselves like.] He exhibited [to them] uncommon appearances,

and commanded them to advance to goodness.

The book *Pu-tsie* says, “On the 8th day, of the second moon, when the bright stars appear, *Pu-sa* [the universal deliverer,] in the time of ———* was 30 years of age. It was the third year of king *Mo*, and the year of the cycle *Kuei-wei*. There, in the midst of the garden *So-ye*, to ———* five persons he communicated the four truths, and the law of returning in a circle [the metempsychosis ;] and he discoursed on reason and certain retribution.” He remained in the world and spoke of his laws forty years. Afterwards he taught his pupil the honoured *Mo-ho-kia-ye*, saying,—

“The law of purity ; the duty of trusting in the wonderful heart of *Nie-puon*, [he who sits cross-legged, the posture in which *Foe* is always represented,] the doctrine of real appearance and no appearance ; the true and supremely excellent law, I now take and deliver to you. It is your’s to preserve it. Do not say that it is distressing or difficult. You

* Chasms unsupplied in the original.

will be able to assist me in promulgating my doctrines and renovating the world; do not cause them to be discontinued." He then uttered this *Ki*, [enigma.]

"Law, the foundation of law, no law.
No law, law, also law,
Now is delivered in the time of no law.
Law, law, where is law?*

At the same time that *Foe*, the honoured of the age, delivered this *Ki* to *Mo-ho-kia-ye*, he further added, "I now take my robe, composed of golden threads, and deliver it to you, that you may place it in the sanctuary of deity, and preserve it from injury till the age of mercy shall arrive, when *Foe* shall appear."

When *Mo-ho-kia-ye* heard the *Ki*, he stooped with his head and face towards his feet and said, "Most excellent! most excellent! it is mine to obey with the most profound submission the doctrines of *Foe*."

Foe, the honoured of the age, then went to the city *Kiu-shi-no*, and addressed

* Though apparently there be no fixed law or rule of conduct, yet there must really be such a law. *Exposition of the Translator's Chinese Tutor.*

a vast multitude saying, "I am greatly distressed because of the people of the age. I wish to enter and sit down in the posture of meditation." He immediately went to the side of the river *Hi-lien*, and under two *So-so* trees, on the right side, folding his legs, he instantly expired.

He again rose from his coffin in consequence of a law which he had not delivered. He then uttered a *Ki* respecting death :

"All actions are improper :

Hence is produced the law of destruction.

In life destruction is instant ; men destroy themselves.

After death all is repose."

His disciples all immediately hastened, and took fragrant wood to burn* him. After he was burned the coffin† yet remained as before.

The multitude immediately arranged before *Foe*, praised him by the following *Ki*.

* It is yet the practice for the priests of *Foe* to be burned after death.

† The tradition is, that the fire was put within, yet the coffin was not consumed.

“ In all common persons is depraved
fire ;

How can they burn thus excellently ?

We beg that honoured *Foe* will display
his three splendid fires,

And surround his golden-coloured body.”

His golden-coloured coffin then ascended high in the air, by the *So-so* tree ; and was carried backwards and forwards, and then converted into three splendid fires. The ashes were instantaneously changed into valuable globules that filled eight *hu* and four *teu*.*

This took place on the 15th of the 2nd moon, of the year of the cycle *Jin-shin*, in the 52nd year of king *Mo*.

A hundred and seventeen years after the burning of *Foe*, the honoured of the age, his religion arrived in China, the middle empire. It was in the time of the latter dynasty *Han*. The emperor *Ming* dreamed one night that he saw a golden man, of a tall stature, large neck, and splendid as the sun and moon. When

* About a gallon.

he enquired of all his ministers respecting it, one said, “ In the West there is a deity whose name is *Foe*: is it he of whom your majesty has dreamed ?”

Messengers were then sent to the kingdom *Tien-lo*, to enquire respecting their religion ; to obtain their books, and bring some of their *Sha-muen*, [priests.]

The *Sha-muen* said that *Foe* was fifteen cubits tall, of a yellow golden colour, his neck large, and that he shone like the sun and moon. He is capable of endless transformations. There is no place to which he cannot go ; he can understand all things, and he greatly commiserates, and delivers, the multitude of living men.

The above account is accompanied by an engraving, representing *Foe*, sitting cross-legged on a pedestal, and two of his pupils by his side. Around the head of each are diverging rays of light.

They speak of three appearances of *Foe*: the first, *Nan-mo-o-mi-to-foe*, who presided over the state of things that preceded the present heavens and earth. The se-

cond, *Nan-mo-she-kia-meu-ni-wen-foe*, the lord of religion during the middle heaven, that is, the present state of things. The third, *Nan-mo-mi-le-tsun-foe*, who shall appear on the state of things which shall succeed the present. 120,000 years are allowed to each *Sun-hwue*, complete revolution or state of things.

In the temples of *Foe*, these are represented by the symbols of three persons seated by the side of each other. In the middle is he who presides over the present state of things. The names made use of, and which have been just now recited, are in a foreign dialect and unintelligible to the Chinese.

cond. Yen-mo-she-ria-men-ri-wen-fo,
the lord of religion during the middle
heaven that is the present state of things.
The third, Yen-mo-wi-le-kan-fo, who
shall appear on the state of things which
shall succeed the present. 120,000 years
are allotted to each sun-kan, complete
revolution or state of things.
In the scriptures of Fo, these are repre-
sented by the symbols of three persons
seated by the side of each other. In the
middle is he who presides over the present
state of things. The names made use of
and which have been just now recited,
are in a foreign dialect and unintelligible
to the Chinese.

By the language of Chinese we know
that, not only the present state of things
is not the same as it was in the
past, but that it is not the same as it
will be in the future. This is not only
true of the present state of things, but
of all things that are subject to change.
The only thing that is not subject to
change is the eternal law, which is the
basis of all things.

EXTRACT

FROM

HO-KIANG.

A Paraphrase on the Sun-yu.

“ The emperor sacrifices to heaven and earth ; governors of states to the gods of the country ; superior officers to the five household gods ; and the people sacrifice to their ancestors.”

From this passage it appears, that, whatever ideas of worship are entertained in the rite of sacrificing to the heavens and

earth, the gods of the country, and the household gods ; the same kind of religious honour is paid by the common people of China, to their ancestors.

ACCOUNT

OF THE SECT

TAO-SZU.

*From “ The Rise and Progress of the
Three Sects.”*

A holy record of the marvellous *Tai-shang-lao-kiun*, [the most high and venerable prince,] of the golden temple of heaven ;—of the prince *Tao*, the profound, marvellous, glorious and precious ; the original, first and most high emperor, [author,] of the true religion and original writings.

He informed a certain emperor, that of old, the heavens and the earth, were not

separated: the *Yin* and the *Yang* were not divided: all was confusion and complete chaos. There were immensity and darkness. In the midst of the existing expanse, was a combination of a thousand million layers of pure air, which produced *Miao-wu-shing-kiun*, [the marvellous and most holy prince,] afterwards entitled, "The marvellous and supremely high emperor; the real original; the first and most honoured in heaven:"--also entitled, "The precious and venerable man of heaven."

After nine times a hundred thousand ninety thousands; nine thousand, nine hundred and ninety hundred thousand times ten thousand creations and annihilations, there was a combination of a hundred thousand times ten thousand layers of pure air, which produced *Miao-yeu-shing-kiun*, ["the marvellous and holy prince."] He called himself "the great prince *Tao*, the marvellous and great emperor, the ruler of void space, the king of the morning." He was entitled "the glorious and precious venerable man."

After eight times a hundred thousand eight thousands, eight hundred and eighty

times a hundred thousand creations and annihilations, there was a combination of a hundred thousand times ten thousand layers of pure air, which produced the holy prince of chaos. The records entitle him, "The most true and great emperor, the marvellous, original and venerable prince of chaos, and ten thousand transformations." He is also entitled, "The precious divinity, the aged man, the venerable prince." Though these in successive ages were produced, yet they were not born.

It happened during the dynasty *Shang*, in the time of the eighteenth emperor *Yang-kia*, that the divine transforming air, was separated and imparted to the womb of the woman *Hiuen-miao-yu*, [marvellous and valuable woman,] where it remained eighty-one years, till the time of *Wu-ting*, the twenty-second king, in the year *Keng-shin* of the cycle, the second moon, and fifteenth day, when at the sixth hour in the morning, she was delivered, [of *Tao*,] being in the kingdom *Tsu*, the district *Ku*, the village *Sai*, and the street *Kio-jin*. *Tao's* surname

was *Si*, his name *Urh*, his letter *Pe-yang*, his title after death *Tan*. He published two works called *Tao-te*, [reason and virtue.]

Further, on examining the *Shing-ki-king*, [holy record of *Sao-kiun*, or *Tao*, the venerable prince,] it is found stated thus : — *Tai-shang-lao-kiun*, [the great, exalted, and venerable prince,] dwelt at the palace *Tai-tsing*, [original purity.] He was the ancestor of original air, [or spirit.] He was the lord of the root and origin of heaven and earth, and dwelt in the midst of extreme silence and perfect emptiness, before the very first and the very commencement. It was he, and he only, who repeatedly, universally, and constantly fostered the air, and dissolved the essence of man ; who spread out the heavens and the earth, and superintended their formations and destructions in an incalculable series. He transformed his person, and went every where in this world of sand and dust. He ascended on high, and calculated to the utmost bounds of succeeding ages, after the spreading abroad of the heavens and earth. He ob-

served the thin and the thick, [the bad and the good,] of the age, and according to the times established his teaching. In every age he was the imperial teacher, and formed the laws, which at once either reached to the ninth heavens, or were extended to the four seas. From the time of the three kings, and down through succeeding ages to the time of the king *Ti*, all submitted to him.

Thus it is known that above and below the heavens, *Sao-kiun* [the venerable prince] formed all the energies of *Tao*. He promulgated ten thousand times ten thousand laws, and there was none who did not obtain his salvation and deliverance: yet mankind do not advert to what they daily use.

Sao-tsi, [the venerable sage,] said, "I was born before there was any appearance; I arose before the very first; I acted at the origin of simple unfashioned matter; I was present at the opening of the obscure mass; and moved in the midst of the expanse; I went out and in at the doors of the utmost bounds of space." Hence *Ko-hiuen* in his preface to the

Tao-te says, “*Sao-tsi* was self existent; produced before the state of absolute nothingness; and arose to be before there was any cause. He superintends the beginning of the heavens and the earths, including more than can be uttered or written.”

It is further said, that the people of the world report, that *Sao-tsi* descended during the age of *Yin*. Since the title *Sao-tsi* began, innumerable creations and annihilations have passed; it began in ages extremely distant, remote in the utmost possible degree. Before spreading abroad the heavens and the earth, he descended as the imperial teacher, and for age after age did not discontinue. Man cannot know him.

It appears in the records of *Sao-tsi*, that from before opening the heavens and the earth, down to the time of king *Tang*, in the dynasty *Yin*, for successive generations, he was the imperial teacher; and transforming his person, he descended to the world.

During the dynasty *Yin*, in the year *Kia-tsi* of this cycle, the 17th year of the

reign of *Tang*, he began to reveal the mystery of his birth. From the place of perfect purity and constant reason, he received the essence of the sun; and transforming its five colours, he formed a ball as large as a bullet. At that time *Yu-niu*, [the precious woman,] was at noon day sleeping, and on receiving the ball in her mouth, swallowed it. Hence she conceived. She was pregnant eighty-one years, till the ninth year of *Wu-ting*, on the day *Keng-shin*, when the left side of *Yu-niu* opened, and she bore a son from under her ribs. When born, his head was white; his name *Sao-tsi*, [old child-sage.] He was born below a *Si* [plumb] tree:—pointing to the tree he said, “That *Si* is my surname.”

From the ninth year of *Wu-ting*, in the dynasty *Yin*, the year of the cycle *Keng-shin*, to the ninth year of king *Chao*, of the kingdom *Tsin*—a space of 996 years, he remained in the world. Then in the west ascended the hill *Kuen Lun*, [the abode of immortal spirits.]

The work of *Si-she-so*, called *Po-wo-shi*, says, “In the third year of *Wu-te*,

the founder of the dynasty *Tang*, a person called *Kie-shen-shing*, belonging to *Tsing-Cheu*, lived at *Yang-kio* hill, and was clothed in moon-white garments. An old man there, called to him and said, “Do you go for me to the emperor *Tang*, and say to him—I am *Sao-kiun*, [the venerable prince,] your ancestor.” In consequence of this, the founder of the dynasty, built a temple to *Sao-kiun*, and his son honoured him by the appellation of “The marvellous and original emperor.”

The emperor *Ming* wrote a commentary on the authentic work *Tao-te*. At this time scholars study it. The temples of *Hiuen-yuen-hoang-ti*, [the marvellous and original emperor,] are erected in both capitals, [*Peking* and *Nanking* ;] also in every *Cheu*. The masters at the capitals, mark on the temples, “*Kiuen-yuen-kung*,” [the temple of the marvellous origin.] All the *Cheu* mark them, “*Tsi-kie-kung*,” [the temple of the most honourable.] The western capital marks them “*Tai-tsing-kung*,” [the temple of perfect purity.] The eastern capital marks

them “*Tai-wei-kung*,” [the temple of the wonderfully subtle.] At each of these temples there are pupils. The imperial mark was “The great holy ancestor, the lofty, the exalted, the great *Tao* of the golden palace, the marvellous origin, the emperor of heaven, the great ruler.”

The work *Chao-hoei*, of the kingdom *Sung*, says, that the emperor *Ching-tsing-tai-ping*, in his sixth year, eighth moon and eleventh day, made the following highly honourable title, which the people received with the most profound respect, “The great and exalted *Sao-kiun*; the origin of chaos; the supremely virtuous emperor.”

The emperor *Jin-tsung* thus praised him:

How great is the supreme *Tao*!

Not made, yet existing,

The end of creations and annihilations,
and then beginning,

Before the earth, and before the heavens.

Light and glory unite around him,

Continuing for eternal creations and annihilations.

In the east he taught our father *Ni*,
 [*Confucius* ;]

In the west he directed the immortal
Kin-sien ;

A hundred kings have kept his laws ;
 The holy perfect men have received
 his instructions ;

The first of all religions ;

Marvellous is it—passing marvellous !*

* The Translator is of opinion, that this description approaches as near to right conceptions of the Supreme Being, as any similar production known to the Chinese, with whom he has had intercourse.

A DISCOURSE

DEHORTING FROM

EATING BEEF,

*Delivered under the Person of an Ox.**

“ I request, good people, that you will listen to what I have to say. In the whole world there is no distress equal to that of the ox. In spring and summer, in autumn and winter, he diligently exerts his strength : during the four seasons there is no respite to his labours.

“ I, an ox, drag the plow, a thousand

* In the original of this piece, the characters which form the discourse, are arranged so as to form the figure of an ox.

pound weight, fastened to my shoulders. Hundreds and thousands of lashes are, by a leathern whip, inflicted upon me. Curses and abuse in a thousand forms, are poured upon me. I am driven with threatenings rapidly along, and not allowed to stand still. Through the dry ground or the deep water, I with difficulty drag the plow. With an empty belly, the tears flow from both my eyes. I hope in the morning, that I shall be early released ; but who does not know that I am detained till the evening ? If with a hungry belly I eat the grass in the midst of the field, the whole family, great and small, insultingly abuse me. I am left to eat any species of herb, amongst the hills, but you, my master, yourself receive the grain that is sown in the field. Of the *Chen Paddy*, you make rice, of the *No Paddy*, you make wine. You have cotton, wheat, and herbs, of a thousand different kinds. Your garden is full of vegetables. When your men and women marry, amidst all your felicity, if there be a want of money, you let me out to others. When pressed for the payment of duties, you devise no

plans, but take and sell the ox, that plows your field. When you see that I am old and weak, you sell me to the butcher to be killed. The butcher conducts me home and soon strikes me in the forehead with the head of an iron hatchet, after which, I am left to die in the utmost distress. My skin is peeled off, and my bones scraped:—but when was I their enemy? When men in life are greatly distressed, I apprehend that it is in consequence of having before neglected virtue. My belly is ripped open, and my bowels taken out; my bones also are taken; the sharp knife scrapes my bones, and cuts my throat. Those who sell me, do not grow rich; those who eat me, do not grow fat; those who kill me, are most decidedly bad men. They take my skin to cover the drum by which the country is alarmed, and the gods are grieved. If they continue to kill me, in time there will not be oxen to till the ground, and your children and grand-children must use the spade. I am fully persuaded after mature consideration, that the wicked persons who kill oxen, will, in the next

life, be transformed, each of them, into an ox, like me."

Believe and act according to the above : engrave and publish it ; hence your merits and your virtue will be boundless.*

* The influence of this popular production is so great, that many Chinese, perhaps one in twenty, some say one in ten, will not eat beef.

SPECIMENS
OF
EPISTOLARY CORRESPONDENCE,
FROM A
Popular Chinese Collection.

To a Friend who has lately left Another.

“ Half a month has already elapsed since we saw each other. The weeds and thorns in my heart, are growing rapidly. The odour of your illustrious virtue, yet, however, as my girdle and vest, hangs about me.

As for me, I am rustic and destitute of ability. I learn with difficulty, the menial art of handling a whip.* I only

* To drive a carriage is, by the Chinese, enumerated amongst the arts.

fear that by approaching your illustrious steps, I shall trespass, and dishonour you.”*

Another.

“ Ten days have elapsed since I had the privilege of listening to your able instructions. Ere I was aware, I found my heart filled and choked with noxious weeds. Perhaps I shall have to thank you, for favouring me with an epistle, in which I know your words will flow, limpid as the streams of pure water: then shall I instantly see the nature of things and have my heart opened to understand.”

To a Friend at a distance.

“ We have long been far separated from each other: not a day passes but my spirit flies and hovers at your right and left. I consider with myself, whether or not, my virtuous elder brother’s heart, yet ruminates on me his old friend.”

* According to the ancient usage, the emperor had nine steps up to his house; ministers of state, seven; viceroys, five; inferior officers, three

To a Friend.

“I am removed from your splendid virtues. I stand looking towards you with anxious expectation. There is nothing for me but toiling along a dusty road.

To receive your advice, as well as pay my respects, are both out of my power. In sleep my spirit dreams of you ; it induces a kind of intoxication.

I consider my virtuous brother, a happy man, eminent and adorned with all rectitude. You are determined in your good purposes, and rejoice in the path of reason. You are always and increasingly happy. On this account I am rejoiced and consoled more than can be expressed.”*

* The Chinese abound in complimentary professions of friendship ; but, from the prevailing want of truth in China, there is amongst all ranks, a universal and very observable distrust, which clearly indicates that the true benevolence of social feelings is scarcely known.

THE END.



Morrison, Robert, 1782-1834

Horae sinicae

London 1812

A.or. 5364

urn:nbn:de:bvb:12-bsb10251414-5